

*The Character of the Candidates for Civil Government, especially for Council.*

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As it was drawn in a

# SERMON

Deliver'd at *BOSTON*,

Before His Excellency

*JONATHAN BELCHER Esq;*

The Honourable the *Council*, and *Representatives* of the Province of the *Massachusetts-Bay*, in *NEW-ENGLAND*.

On *May 26th. MDCCXXXI.*

Being the Anniversary Day for the *Election* of  
His Majesty's COUNCIL there.

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By *Samuel Fisk, M. A.*

Pastor of the first Church in *Salem.*

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*Ezek. 27. 8. Thy wise Men, that were in thee, were thy Pilots.*

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*BOSTON, N. E.*

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# Election-SERMON, &c.

**PSAL. 101. 6.**

*Mine Eyes, shall be upon the Faithful of the Land, that they may dwell with me.*

**T**Hrough the tender Mercies of Almighty God, being returned, on this Anniversary, and great Occasion, to this principal Seat of the Government, we are met together in this his House, pursuant to the laudable Institution and Usage of our devout Predecessors, to give Thanks to his Holy Name, to view the Beauty of the Lord, and inquire as in his Holy Temple.

That I might properly and faithfully perform this part of Divine Service, assigned to me, by the late *Honourable House of REPRESENTATIVES*, I have read these Words of the inspir'd Royal *Psalmist*, very naturally leading us to the Business of the Day: nor will it be thought unfit immediately to apply

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our selves thereto ; since for this Purpose we are called together : Especially having so excellent a Teacher and Guide, to assist our Meditation as this Royal Prophet, who furnisheth the entire Design, and very much the Materials of our Discourse, in the particulars which compose and compleat the Character of the Persons, whom he designed to take into the Administration of the Civil Government in general, especially in *Council*. This Honourable and Great Assembly will therefore be pleased to allow me, with some Explanations, to refresh their Minds and Memories thus seasonably, with the recital of thoſe things, with which this admirable good Ruler did his own ; that, like him, you may more fully discharge your high Office and Trust of electing and fixing the most eminent Persons in the important Office of His MAJESTY's *Council*. In order whereto, you will make proper Observations on the People of the Land, that you may discern and promote the faithful in it. It may be a Circumstance worthy of a particular and close Thought, *viz.* The time when this Psalm was compos'd, with the special Occasion thereof ; about which, tho' there has been a different Sentiment among Expositors, some conceiving it was before he was invested with the Royal Power ; Yet others, more agreeably and consistently with the Psalm, conclude he had been in Possession of the Crown, and was now advanced over

all *Israel*, having in the course of Providence, experienc'd a great Variety of Prosperity and Adversity. And if it be thus, certainly it was but a very becoming Acknowledgement and Return made to the great Ruler of the World, in whose Hands his own times were, and by whom his Changes were ordered, to go into the general Resolve he here makes, which is the Imitation of the Divine Clemency and Chastisement to him and his People, by filling up his own Administration with *Mercy* and *Judgment*, as Occasions therefor should occur; particularly to form a Scheme and Method of Behaviour and Management of personal and publick Conduct, in his Closet, Family, the Church, Court and Kingdom, to the end Piety and Virtue might revive, & a general if not universal Reformation be happily accomplished. But because he needed **COUNSELLOURS** to advise, and other *Officers* to assist him, he resolves on the turning Character of the Persons on whom he would fix his Eye, and lay Authority, as the effectual, successful Instruments of so great & good a Work: which general Circumstance and Occasion is increas'd by what is supposed had lately occur'd, at a time when he was moving the *Ark*, the Residence of God, to his own City and House; for *Uzza*, who beheld the *Ark* trembling and tottering, contrary to the express Prohibition of God, touch'd it and dy'd; which gave Occasion to this good and

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and zealous King to think of the divine Mercy and Judgment, and to form a Method of preparing himself, his House, Court & Kingdom, for the return of their God. And what other could he have judg'd God or Man did expect from him. On which, I need not say to this Audience, how applicable, the great Variety and Succession of merciful and afflictive Providences to this *Province*, have rendered these Words to our selves at this Day. In general, on the *Text*, I would observe the Character here given of the *Candidates* for Government and Council : For tho' it be in a single Term, is very comprehensive, as the Original Word, translated *faithful*, imports. And indeed Fidelity and Truth, more strictly taken, are very great Virtues ; much more when considered as attended with all others. These were the *Objects* of the King's Eyes, which, tho' the *Translators* have taken the liberty to turn only *forward*, doubtless the Reason of the thing leads to the *past* and *present* as well as future time. For, without Question, he had long since tho't on the matter ; his present thought was upon it ; and for the same Reason ever should be. And as he had frequent Opportunity to see his People, at their publick Solemnities, & in his own Progress and Circuit, he would single out the best qualified, investing them with proper Power and Authority.

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Agreeably whereto, at this time, we may do these following things.

I. Unfold the *Character* here given, descriptive of the proper Candidates for Election.

II. Consider the proper Business and Office of the Electors, described by having their *Eyes on these Faithful of the Land.*

III. Present some *Arguments and Motives*, to induce hereto, that they may prefer the Faithful alone. And finally,

IV. Make some more particular *Application* on the whole.

I. Let us open the general *Character* here given, of the Persons proper to be elected.

In general, *They should be faithful and true Men*; for they stand oppos'd to the Vicious, and Ill-qualified, whom he Names with design to reject and exclude them. 'Tis observed, the Persons, whom he resolves not to employ, are not the most scandalous and gross Sinners; for the putting such into Authority was too bare-faced to be done in any Government, where Virtue and Order have any tolerable Influence: but Persons of a far less undesirable Character; who yet, by their real Wickedness, and secret Designs and Practices, were

unfit for a publick Trust. Now the *Faithful* must design a Character the reverse of both these: and that the *Psalmist* so meant, is very evident on the bear reading of the Psalm. They must be Persons of real good Abilities, of apparent and visible Virtue; not grossly Vicious, such as Drunkards, Adulterers, Fornicators, Murtherers, Blasphemers, and profane Swearers. For it would be an Insult on God Almighty for such to represent Him. They should be Persons of real and inward Virtue, as well as apparently sober, just and good. To which we must add, they were to be very much of King *David's* Spirit, Ability and good Life; wearing his own Character. This appears from his Design in promoting them, which was, as he expresses it, *to dwell with him*: which very good Expositors interpret, *to sit in his Council*, advising, and assisting in the Administration; so that the particulars he mentions of himself, as well as those pertaining to such whom he renounces, as unfit for Office, are justly to be considered in the Description. I shall therefore, agreeably hereto, mention two Things which generally enter into it.

1. They are described from the place of their Nativity, Education and Abode.
2. By some special moral Vertues, and political Perfections necessarily requir'd.

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They are *Natives* and *Inhabitants of the Land*: Born, Educated, Principled and Settled in it; and so have a Right by Birth, and common Inheritance, to be Chief and Rulers among the People, their Brethren; who can say truly and affectionately of them, *they are Flesh of our Flesh, and Bone of our Bone*. Their Family and Stock, Acquaintance, Business and Estate, are in the Land; partaking of the same Rights and Priviledges; exposed to the common Difficulties, Hazards and Expences of the Publick; sharing in it's Fortune; equally engaged, by Inclination and Interest, to seek it's Prosperity, and to ward off the fatal Blows which are threatned. These are the Men who love the Country as their Native Soil, as well as for its being a good and pleasant Land, which the Lord their God hath given their Fathers and themselves: and who, therefore, will concern themselves for the publick good, as Members of the same Body, and in Trust for Posterity in all succeeding Generations. Thus the ancient Law by which King *David* govern'd, forbid Strangers ruling over his People, which is but the agreed Sense of Mankind. And therefore a Government by Strangers, was threatned as a Judgment to the *Israelites*, and oft times hath proved fatal to many flourishing Countries: For which Reason, *the Faithful in the Land*, were the Persons whom this excellent Ruler accounted proper for promotion.

But 2. We are to consider some special *moral Vertues* and *political Excellencies*, which render Persons faithful, and are peculiarly eyed by this Royal Prophet.

1. The Faithful are Persons of eminent Skill and Wisdom : which good Qualities first enter into the Character of a Counsellor. Such therefore should be remarkably distinguished in the Powers and Faculties of their Mind ; the Compass and Extent of their Knowledge ; the clearness and method of it ; the turn and quickness of their Thought ; it's Comprehension, Penetration and Sagacity : For readiness and justness of Thought are great Perfections of the humane Mind, very needful for Rulers, particularly on Emergencies, and where the publick Affairs resemble a *Labyrinth*. They should be Men understanding the Times, knowing what their People ought to do. Like *Moses* and *Daniel*, they should be Men of Superior and Incomparable Wisdom, to discern Things which are obscure, unriddle what is doubtful, descry what is distant, clearly seeing through the Artifices, Colours and Pretexts, which, as a Cloak, wrap up secret Designs, & cover designed publick Mischiefs. They shou'd be very well acquainted with the frame of humane Nature ; with it's Capacities, Weaknesses, Appetites, Passions, Humours, Disadvantages, Conveniences and Dependances. In short, with it's Vertues, Vices, Wants and Supplies.

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They should know the Law of Nature and Nations ; the present Policy and Power, Interest and Course of the World ; especially of those on whom they border and depend, and with whom they Trade. They should have an exact Knowledge of the civil and religious Constitution of their own Country, it's Rise and Planting, Changes, Interests, and the like ; peculiarly of the present Scituation, Aspect and tendency of Affairs ; and of the Persons whom they serve and advise, and with whom they are associated. To this purpose we may remember the Words of King *Solomon* the Preacher, *Prov. 20. 5. Counsel in the Heart of Man is like deep Water, but a Man of understanding will draw it out.* These things therefore, should very plainly be opened, fully comprehended, exactly compared and adjusted, and, to this end, be closely and often consider'd ; by which means, good Designs may be laid, wise Schemes formed, suitable Laws enacted, and answerable Endeavours and Conduct apply'd, for the happy Issue of Affairs ; *For Wisdom is profitable to direct.*

2. They are Persons of inflexible Justice & Impartiality. Otherwise their Skill will degenerate into Craft and Cunning, which, instead of being Serviceable, will be of pernicious Consequence. For there is something due to every Man in the Community, which shou'd be rendred to him in particular. Therefore

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the business of the Ruler is to consider and adjust the proportion, season and manner, and then make a Distribution. This is the Application of Government to Persons and Cases; for which some have special Powers and Talents, which they should improve, by framing suitable Laws and Orders for proportioning Rewards and Penalties; the advising whereto is one especial Office of the Counsellour. Thus Honour, Fear, Custom and Tribute will be rendered to all, who respectively may claim them; but without this there can be no Truth or Fidelity, in the Administration; for which Reason, a most strict regard ever should be had to it, and such Council given as hath an evident and strong Tendency to distribute it; for we read, *He that ruleth over Men must be just*: not being byass'd by any thing but strict Equity and Justice: and therefore in all the Advice they give, and Assistance they afford, they should aim wholly at what is strictly just: This we are taught by David in this Psalm, v. 3 *I hate the Work of them who turn aside, it shall not cleave to me.* And before this, *I will set no wicked thing before mine Eyes.*

3. They are Persons of inviolable Truth & Veracity. Not allowing a Thought, much less a Word, least of all any Action opposite to the Truth. They will not injure the Name and Reputation of any, tho' it could be done ever so feerely and closely. Thus the Psalmist speaks

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speaks, Context v 5, 7. *Who so privily slandereth his Neighbour, him will I cut off: He that worketh Deceit shall not dwell within my House; he that telleth Lies shall not tarry in my sight.* They will not reproach any, nor supplant them, with design to make room for themselves or others, much less allow themselves in any Falshood: for what Trust can be put in such, or what Credit given to their Report or Advice? They will therefore represent Persons and Things, as they truly are, without any Artifice or Disguise. They are such as have great regard to the publick Faith and Engagements, tho' made to private and meaner Persons: not advising or consenting to the Violation thereof, without a just Compensation for the Damages that may arise to the whole Body, or any of it's Members. They will not dissemble and disguise their Principles, Views and Compliances; but declare and act openly. They are not ashamed, nor afraid, the publick should know, what themselves are, design, maintain, and will prosecute: for they will abide by their disinterested Views. They are of such Truth and Fidelity, that they will not defraud the Government to whom they are engag'd, of their Time, Skill and Strength. Their Faith differs from the publick only in degree and extent; not in kind and quality. They do not fear the strictest Enquiry into their Councils and Measures, nor the most publick Inspection and Examination. For as

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the Psalmist elsewhere says, *They Speak the Truth from their Heart, Psal. 15. 2.* Their whole Action and Management is an exact Transcript of their Mind and Heart. They are not of a double Heart and Tongue. Nor do they conform their Temper, Discourse, Principles and Conversation, to the change of Times and Company into which they fall; but preserve an Harmony in their intire Conduct and Management, without acting the part of publick Hypocrites, who trim and shift Sides and Parties, as they apprehend their Interest may be promoted by it. But this leads me to say,

4. They are of a publick Spirit, which is but Justice and Fidelity to the Government, and their own Office. They make not their private Interest their End, nor Self the Center, to which all things in the Circle and Compass of their Ability, Authority, Influence and Opportunity, tend. They readily unclothe themselves of all private narrow Views, and put on a most enlarged Spirit; not regarding their own Profit in preference, much less in opposition to the common Interest, which engrosseth their own. They disdain so mean a Thought as this, viz. I have, by various Artifices, Flatteries and Compliances, wrought my self into the Favour of those who have promoted me to a publick Station, now therefore I will improve all my Skill, Strength and Opportunity to

to encrease Honours on my self and Family, and to carve out an handsome and growing Estate. They ate such whole personal Benefit will not be the Spring and Motive of their Projections and Prosecutions, much less will they cloak their selfish Designs with the profession and shew of publick Zeal, that they may not be expos'd to the Observation and Censure of the World. They are such who will make their own Fortune a Noble Offering to God and the common Wealth. And who, discerning a contracted Spirit in others, are so far from kindling the Sparks of it in their own Bosom, that they quench it. They are such who divinely desire the prosperity of the Body Politick, never converting it's Strength to the Head, or any particular Members, however Honourable or less Comely, so as to deprive the others of their just measure of Influence, Nourishment or Protection ; but say with the *Psalmist*, v. 3. *I will set no wicked thing before mine Eyes, I hate the Work of them that turn aside, it shall not cleave to me.* This will render them Benefactors, while they seek not their own Wealth, but that of others.

5. They are Persons of indefatigable Application and Industry. Who account their Office a Calling, in which, therefore, they must employ not divert themselves. Their Station must be preserved and maintain'd, the proper Business of it being continually done,

they must be resolute to do their part of it, whatever Difficulties may arise, or attend them: not shrinking from any Service to which their Office leads, whatever Perplexities are foreseen, however long the Sessions, or vast the multiplicity, and increase of Affairs. They must proportion their Industry to its proper Occasions, and be early and constant, ready and cheerful, whenever they are called, or Summon'd, to go and give the best Advice they can. Like King *David*, *serving their Generation by the Will of God*, till they fall asleep, or are decayed by Age and Infirmities, or otherwise are providentially discharged. Nor will they eat the Bread of the Government, without Labour for it, it may be, more than proportionable; but imitate the great God, by unceasing Care and Diligence; striving to be in Labours abundant, more than any others; continually turning their Eyes, and Thoughts on the publick Concerns; ever employing their Heart and Hands in them.

6. They have rising Courage and fixed Resolution. Such presence of Mind, & strength of Spirit, as not to be moved by any thing. So fixed in their Post, that neither can Flatteries soften, nor Frowns and Menaces affright them: resolute to sacrifice their Life, Reputation and Estate, as well as Office and Influence, to the publick Weal. They, with Zeal, temper'd and softned with Modesty, and a becom-

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ing Deference to others, maintain and adhere to that, which, to them, appears just and fit; tho' differing from any, or all others: and therefore dare speak their own Sense, and act their own Judgment, tho' the subtil and mighty should be on the other side of the Board. They are not unstable as *Reuben*, nor oppress'd with the Prospect of gathering and impending Storms, nor are their Joyns loosed with the terror of the Mighty, but nobly sustain themselves and their Station. They will knit their Brow against the Designs of the Wicked; discountenance Vice, Disorder and Injustice, whenever they behold them; and scatter away Iniquity with their Eyes. They will, with the excellent King in our Context, *drive away all the Wicked from their presence, and Company; cut off all wicked doers from the City of the Lord, and early destroy all the Wicked of the Land:* many of whom, with their particular Vices, *David* expressly mentions, in this Psalm, with Abhorrence, and a fixed Resolution and Courage, to break and destroy them. In fine, like *Pillars* in the State-house, they'll endeavour to be immoveable,

7. They are Persons of very great Humility, Patience, Meekness and Condescension; who have Rule over their own Spirit, subduing it to the Discipline of Virtue. They cool and moderate their Passions and Resentments; and raise themselves above the Provocations,

cations, Scorn and Contempt, yea, above the Malice and Spite of any. They give no place to Wrath; nor desire, nor seek to crush those who oppose their Views or Interests. They are not of an ambitious and haughty Spirit, for such an one this Prince would not suffer; *nor him that hath a foward Heart.* They strive to temper their Powers and Perfections, with goodness, gentleness and sweetness, which will render their Persons very accessible, and very much the Delight of Mankind; for by this means, they more easily enter into the Affections of the People, and render every Person about them easy, and all Business pleasant and delightful. They are content others should offer and enjoy their Opinion, as well as themselves: and so do not take upon them to dictate to all about them; nor are they uneasy, if they are not permitted to do so. They endeavour that others may enjoy the Benefit of their Abilities, and rejoice if any others are so happy, as to suggest anything more pertinent and agreeable than themselves have done.

8. They are Men of strict, and exemplary, personal Virtue and Devotion: in whom all moral Virtues are very Conspicuous; abhorring Vice, but admiring Virtue. Their Moderation is known to all Men. They are cautious of what is doubtful, or of ill Report. Their Appetites are bridled. They are Persons

sons on whom the divine Image is evidently impress'd, and visibly represented, in their Spirit, Design and Life. They continually fear & reverence the great God in their Heart, and ever are awed with the Sense of his Presence. They apply to him, the Fountain of Knowledge and Wisdom, and of every Grace and Virtue; being assured, *he will give them liberally, and not upbraid them,* either with their Unworthiness, or great Importunity. They are as sensible of their entire Dependance on the Almighty, as they would have others on them, and infinitely more. They are convinced that his Power, and Providence, over-rule every thing pertaining to themselves and their People. And then besides, they will not go into the evil Principles and Customs of this present World, or the Vices proper to the Age or Place where they live. They will not consume their Skill, Time and Substance, in Sport and Games; much less in unlawful or suspicious ones. They will not compell the World to believe they are, or design to be unfaithful in another Man's Affairs, by being so in their own; for as it justly has been observed, He that will throw away his private Estate, will not scruple Bartering away the publick. Again, they will be Patterns of all goodness: much concerned that themselves be Vertuous, that all about them may become so. They are also careful in the Education, Government, Order, and Disposal of their Families. And  
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herein they strive to imitate the noble Example of the Royal Psalmist, in our Context, who being desirous of God's gracious presence with him and his, would admit none into his Family that were Vicious, or if unawares they had crept in, he would immediately dismiss them; as he declares in 2d. & 7th. verses, *I will behave my self wisely in a perfect way. O! when wilt thou come unto me. I will walk within my House with a perfect Heart. He that worketh Deceit, shall not dwell within my House: he that telleth Lies, shall not tarry in my sight.* For he considered well the great danger of one infectious Member in his Family, and would not countenance and employ such, lest they should prove unhappy Instruments to promote and prosecute ill Designs. For by being the Servants of Sin, he knew they necessarily were Rebels to God. Again, they will maintain divine Worship in their Houses, and diligently attend the Devotions of God's House. And besides, they have very much at Heart the Morals of their People, seeking their secular Prosperity by their real Virtue. To this end, they endeavour the Government of Almighty God may be supported, his Worship maintain'd, his reverend Name hallowed, his Sabbaths sanctified, his Word and Council regarded, and his Institutions duly observed. Once more, they commend Religion and Devotion by their own good Example; themselves walking in all the Commandments and Ordinances of

of the Lord blameless. Their own Dwellings are Oratories, and their Families Churches. And besides, they will never countenance, much less associate, with loose and vain Persons, who, by being so, affront the Government, violate its Laws, break its Hedges, and disturb the publick Peace. In short, like *David*, they are Men after God's own Heart, serving him with a perfect Heart, and a willing Mind: Endeavouring that his Kingdom may come, and Will be done on Earth as it is in Heaven. And particularly in their own Land, purging it of the Wicked, that the City of the Lord may flourish, as in the 8th. verfe of our Context, wherein *David* shews that his greatest Concern was to promote pure and undefiled Religion. And elsewhere he says, *Depart from me, ye evil doers, for I will keep the Commandments of my GOD.* But at the same time they will speak comfortably to the Lord's Ministers, endeavouring their Labours be duly Rewarded, and their Office and Person held in high Reputation, being defended, and protected from the Insults of bold, designing and profane Persons.

9. Which is the last Thing here to be observed, They should be such as have approv'd themselves able and faithful heretofore, either in that Office, into which they may now again be elected, or in some other Station, in which divine Providence hath placed them. Such

Such a proof, wise Men are apt to seek. And this naturally and powerfully draws the Eyes of the Elector, and procures his Voice; which we may learn from the true Reading of the Text. But this leads me as naturally to the next general Head, which is,

II. To consider the proper Business and Office of the *Electors*, as it is described in the *Text*, by having their *Eyes* on these faithful of the Land, that they may dwell with them. The varying from the *Text* in the Number of the *Electors*, is a Circumstance, not of material, but minute Consideration. Their *Eyes* are here named, as the Instruments used by the intellectual Powers: and their being turned on the Faithful of the Land, suggests these following things, *viz.*

I. That the Electors make themselves acquainted with the People; more especially with such, who, it is probable, may be promoted to publick Trust; and among these, the best qualified, that they may certainly know their true and just Character. For which purpose, they should obtain, as they are able, a personal Knowledge of them, not depending wholly or chiefly on Report and Representation, which of necessity would leave the Elector very doubtful and uncertain. *If a Ruler hearken to Lies, all his Servants are wicked:* and if he hearken, many Mis-representations will

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will be made to him. King *David* was aware of this, therefore resolves in v. 7. *He that worketh Deceit shall not dwell within my House, he that telleth Lies shall not tarry in my sight.* And again, v. 5. *Who so privily slandereth his Neighbour, him will I cut off.* Doubtless, he had felt the Mischief of partial Representations, of Persons and Things, wherefore he would use his own Eyes, make all the personal Observation he could, that he might act with the clearest Knowledge, and greatest Safety. He had known many of his People, especially the principal Persons, and had born their Names and Vertues in Mind and Memory, that he might advance them as there were Vacancies or Necessity. Electors are in great danger of having the Virtuous and Faithful slurr'd by the disaffected, and the Mean and Vicious commended by false & designing Men. Hence as Mr. *Henry* naturally observes, The Country must be search'd for the best Men, and indeed, there is much Occasion for it ; for such are modest, and do not urge themselves upon the Government, but wait for the Observation, and Choice, and Call of their Rulers. The most forward are not usually the most fit Persons for publick Offices.

2. That they actually make Choice of such, and those alone ; to which purpose, their Knowledge of them serveth, & must be applied : without it they betray their Trust. Hence

the Expression in the *Text*, *That they may dwell with me*, that is to say, I will invest them in their Office, that they may assist the publick Councils, and further the intire Administration. They shall be near at Hand, abide in my House, and keep at Court; which will necessitate their Promotion, and continual Presence. And all this, that he might observe their Fidelity, improve their Abilities, and the Publick reap the Harvest of all. He would not corrupt his Court or Council, with any unfaithful Members, nor render it Party-colour'd. If any were of differing Opinions, still their governing Character should be, *the faithful*; which naturally would bring on an Union of divided Parties and Interests: for wise and faithful Men will sooner or later find some means or other to coalesce. Not one Person of a bad, or suspected Character, should be publickly honour'd and employ'd. Thus after this good King had said, who should not be promoted by him, he sums up generally in the *Text*, *Mine Eyes shall be on the Faithful*: Not on any others, no, not one, that is to say, if he knew, or tho't them unfaithful:

3. That they observe, remember, and countenance their Persons, Names and Administration: that they observe their Spirit, Design, Carriage and Expression. Their Eyes once being fix'd, should feed on them, feasting on their

their Wisdom and Vertue. They should highly prize, and freely praise their good Qualities and Counsels, protecting their Persons and Reputation: they should continue them as they prove themselves faithful, not laying them aside, through Surmises and Suspicions, for small Mistakes and InfirmitieS, or meer diversity of Opinion about less momentous Matters; much less thro' personal Disgust and private Quarrels; for this would prove the *Electors* themselves *unfaithful*; unworthy of the Countenance and Choice of others. They may not reflect on and abuse any, but give them deserved Honour and Commendation, for their good Principles and great Fidelity; at least, they should remember their good Deeds, as well as their Faults; considering none are perfectly innocent, and all Mankind dread a severe scrutiny. They should support their Person, Office, and Influence in it.

4. That they Recompence and Reward them, in some proper and proportionable manner, by a suitable Subsistence and further promotion: that being vested with greater Authority, they may move in a larger Sphere. Their Vertue and Industry should not be disengaged, nor their Powers weaken'd, nor their Talent hid: for this would greatly detriment the publick Weal. Their Commission should rise with their Accomplishments,

and their Opportunities with their Abilities ; their publick Honours and Rewards being commensurate to both, that all the Land may see the Value and Preference given to the Faithful in it. From which I pass to the third general Head, which is,

III. To present some Arguments and Motives to perswade hereto, that they may prefer the Faithful alone. And in the first place,

i. Let it be consider'd how much the Honour of Almighty God, the great Ruler of the World, is concerned herein. There is but one God the Father of all, and one Lord Jesus Christ, especially to us Christians. *The Kingdom is the Lords, and he is the Governour among the Nations.* His Supremacy is undoubted ; for by him Kings reign, and Princes decree Righteousness. Wisdom and Counsel are his ; yea, sound Knowledge and Understanding. Earthly Rulers are his Ministers, and for good to his People. As his Servants, they are qualified, commissioned, cloathed, assisted, succeeded, and rewarded by him. His Instructions they must regard sincerely, and obey them strictly and steadily. His Kingdom & Glory should be their chief Concern ; for of him, and thro' him are all things ; to him therefore all the Glory and Praise ever should be ascribed. His Name is put upon them, which they may not desile. Now who but the Faithful

can,

can, or will give him the Glory which is his due? If Rulers fight against GOD, prophane and blaspheme his sacred Name, discountenance Religion, and encourage Vice, they hereby reproach his Government, and dishonour his Name, which they wear as their civil Stile: and many will be apt to think God himself is altogether such as his Servants on Earth; so that in their secret Thought, they will be tempted to charge him with Male-Administration, inasmuch as his Providence permits such to be gods over his People. What higher Motive than this, of the divine Glory, which should be the chief design of Man, can I possibly present to you? or what Argument equal to it?

2. Let it be considered, how much they should be moved hereto, on the account of Government it self: the due Administration whereof cannot be expected on any other grounds than those we have laid. For what can be well done without these good Qualities in Rulers? especially this Care of those, whose Business it is to dispose of publick Offices? Without this there will be no due Circulation of the Blood, nor Transfusion of the Spirit, Life and Strength of the whole Body; but every thing will stagnate, languish and mortify. If due Regard be had to this divine Resolution of King *David*, the Eyes in the Head will be cleared, the Hands strengthen'd, every Member

Member will flourish and thrive in its due proportion; do its Office, maintain its Station, and perfect the Constitution: the preservation of which very much depends on a proper Administration, and this on the Persons intrusted with it; and that these be suitable, depends on those who elect and appoint them. For undue promotions in process of Time, will bring great Weakness and Convulsions, and it may be, issue in a Dissolution: to be sure, the Benefits design'd from Government will not be enjoy'd by them; upon which the People will be apt to despise it, trample on Authority, and think it an Artifice to serve some dark Designs, and particular Persons. Doubtless the Decays into which States and Kingdoms hath fallen, till at last total Ruine hath come upon them, are much to be attributed, to Supineness, Cunning or Wickedness, the Selfishness or tyrannous Ambition, of those who have had the publick Offices in their Hands, and led into the Councils and Measures which have been taken. This brings on a corruption and degeneracy of Principles and Manners, which provoke GOD Almighty to leave them to their own Councils, and take the Fate they have chosen; giving them Children to Rule over them, or ranging Bears to devour them. A healthy Constitution, by good Conduct, and prudent Care, may be preserved Athletick, and be ripen'd by the Fidelity and Ability of the Officers under it:

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But the decay thereof must gradually ensue, as there is a Neglect of filling up all Stations with the best Officers ; or if there be such an intermixture of the feeble, false, and wicked, as to give too many bad Examples, neither doing any good themselves, nor assisting or consenting others should do it. Hence a civil Constitution, however perfect and adapted to a Country, is but useless, unless it be animated and exercised with the Life and Spirit of its Members, especially of the Head, Heart and Hands : It is but a Notion, not the Substance of Government, in which the Fruits and Effects must be answerable to the Design of it. Wherefore the visible Danger, and Destruction of the Form of a People's Government, arising from their not preferring the Faithful, and taking proper pains to observe and promote them, is a strong and affecting, because a very near Motive.

3. The reformation of a People's Manners should be a quickning Consideration hereto. Reformation ever was, and will be a necessary Work : for in the Land of Uprightness many will deal perversely. Sin, and Immorality usually are too flourishing, oftentimes bold and rampant. Hence the Temper, Design and Administration of earthly Rulers should answer their Title, *for they are gods* : and in Imitation of God the great King, they should be a Terror to Evil-doers, praising and promoting

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ting such as do well. They should acquaint their People with their publick and prevailing Disorders, warning and charging against them. They should do Execution on bold Transgref-sours, and as the Royal *Psalmist* resolves, *cut off and destroy them*. They should also distri-bute and impart their Powers and Vertues, among their People: especially by Example, which will greatly influence to a happy Re-formation: for Virtue or Vice will very much ebb or flow, as it is in the Fountain of Go-vernment: These in their People will very much be accounted to their Leaders. And therefore if all who are in Government be not faithful, how will an effectual Stand be made against Disorder and Wickedness? For can it be thought a vicious Ruler can have Zeal, or so much as the Face, to punish Vice in ge-neral; or his own particular Vice coppied by others, and this publickly? Who can have such little Conduct, while they know the Vice and Sentence upon it, will instantly be refor-med, and rebound on the guilty Judge? Possi-bly no Age of the Christian World, since the Reformation, more needed the revival of that Work than the present, nor any Day, of any particular Age, more than this. Wherefore, the most faithful Persons should have the Power and Authority to effect it, put into their Hands; and such alone, that one publick Officer may not wink at the Crimes which another punisheth, nor openly violate the Laws which

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which all should support. For we know that *one Sinner will destroy much good.* Therefore the greatest Gravity, Sobriety, Self-denial, Circumspection and Zeal, become all those who are Guardians of the Virtue of a People, designing to lead them back to the Life of God. But this leads in the last place,

4. To observe the revival and flourishing of Religion requireth this. For if the Wicked are exalted the Righteous mourn, and well may they do so; but if the Righteous are promoted there is rejoicing; for then may they *live quiet and peaceable Lives in all Godliness and Honesty.* And then besides, the Enacting good Laws, and their due Execution, are herein greatly concerned; therefore the promotion of faithful Men is of the first Consideration, and greatest Moment. For Religion is the Life of a People, the Perfecti-  
on of humane Nature, and therefore its *truest Life.* If this be discouraged, neglected, con-  
temned and starved, gradually all will decay.  
Civil Government will loose its chief Support  
and Security; for the strength and virtue of  
*Oaths*, which usually are the great dependance  
of States, have their intire foundation and  
force in Religion. Wherefore it is but their  
Self-Interest to promote Religion; since the  
profit is their own. Nothing contributes to  
the civilizing and thriving of a Country like  
it: nothing truly without it. Hence some

really irreligious Men fondly support it among their People, knowing they will be more easily ruled, and themselves more secure in the Administration. The Ministers of Religion do very much to better the *Morals* of a People; for they teach & enjoyn *Virtue* in a very taking manner, and declaim with equal force against all Vice. In the Name of GOD, their great Master, they command Obedience to lawful, civil Power, urging it with stronger and more perwasive Motives than Civil *Rulers* themselves can, that is to say, with such as are taken from the next World. They also pray both for *Rulers* and their *People*: and, which is of great Influence and Consequence, give good Example of Life; going before their Flocks in all *Virtue* and *Goodness*, thereby teaching them in the best manner how to Obey those who are over them. From all which Reasons, it appears that Civil Government owes very much, in Justice and Gratitude, to the Pastors of our Churches, and the Religion which it is their business and endeavour to promote. Hence their Persons, Office, Order and Administrations, cannot reasonably be too much encouraged, defended and supported. Not that I design to say, it is the Business of the Magistrate, *as such*, to define the Faith, determine the Worship, and administer the Offices and Discipline of the Church; any more than it is the Pastors Right, *as such*, to Enact civil Laws and execute

cute them, for these Officers are in their Nature very different. There is no publick Conscience, nor infallible humane Guide in the Church, much less in the State: for Jesus Christ alone is Lord of Conscience, and by his infallible Spirit of Truth, leads his Disciples into all Truth, teaching them all things: Yet the civil Ruler should be careful that his People be humane and moral, practice the Religion of Nature, observe the Decalogue, and protect and encourage the Christian in his Faith, Worship and Discipline; provided he maintain, no Principle, propagate no Opinion, nor go into any Practice, subversive of the rights of Mankind, the publick Peace and Prosperity: but the suppression of Prophaneness, Licentiousness, Intemperance, Uncleanliness, Pride, Prodigality, Covetousness, Murder, Cursing, Swearing, and the like, evidently is his Province, and greatly tends to the flourishing of Religion. Now faithful Men alone will do these things; wherefore, for the sake of the Religion of this People, which certainly is the very best Thing we have, such Persons alone should be elected. To all which Arguments and Motives, I might add the express Law of Almighty God; the Character he gives of Rulers; the Choice he has made of them; with the Advice and Charge he has given to those who may elect them; the Principles and Examples of good Rulers, such as *Joseph, Moses, Jethro, Samuel and David,*

particularly in this *Psalm*, and elsewhere: Also what wise States have Instituted, prescribed and Practised; the desire and expectation of all Mankind; the great design of all Government; with the good Fruits and great Advantages ever deriving from the good management of it. Nor did any People ever yet flourish, however happy their Constitution was, but by this Care and Fidelity. For which we need look no where else than into the History of the *British Empire*, where some of the greatest Proofs of it are most legible; not to speak of our selves. But a particular Consideration thereof, must, for Brevity's sake, be omitted. And thus I have insensibly already entred upon the last Thing propounded, which was in the fourth place,

IV. To apply these things more immediately to this Honourable, Great and General Court and Assembly now present. But much of what usually has been said on such Occasions in the close of the Sermon, has been thought fit, should be the first Business of it. Only with your leave and patience, which I very much need, I would Congratulate my Native Country with its great Happiness this Day, that I come, as it were, with your own Words, and am your Mouth to all the People of the Land, declaring on your behalf, as Holy David in our Text. Yourselves of this Land are intrusted with this Power, and acquainted

quainted with the Faithful of it; for whom alone, we trust, you will give your Voice. It should be remembred that, once and again, we have seen the *chief Chair* of Government, with other Posts, reserved to be filled by the King's most Excellent MAJESTY, by his special Favour, filled with Persons of principal Note and Figure, taken from among ourselves; I must remember it at this time in gratitude to His Majesty's paternal Goodness and Condescension, especially in observance to the Government, who have publickly and thankfully acknowledged it. For which, the least we can do, is, to approve ourselves *religious* to God, *loyal* and *affiful* to the King, and by both, *wise* for ourselves; praying down, with most fervent Devotion, the best of Blessings on the King's MAJESTY, our most gracious QUEEN, and their *illustrious Issue* and *Family*, as we have done this Day, and ever shall do. And as this People should be thus sensible and loyal in their intire Body, so more especially will it increase the Occasion thereof, for yourselves, our Honourable Rulers, to give us to see the happy Event of this Day in your making Application, of what has been offer'd for your Assistance, to yourselves. Your EXCELLENCE, hath the Happiness which this *Text* represents, not only to be honoured with the chief Commission over your Native Land, and the particular Power of approving your Council; but in

in order to the management of that Trust, by Virtue of the publick Circumstances into which your Birth, Education, Acquaintance, and publick Offices have brought you, are very well acquainted with your People, and which among them you most safely may approve and appoint, for the Royal Honour and Interest, which, in Obedience and Gratitude, must ever very nearly affect you, and for the welfare of this whole People, now yours. Your HONOUR's also, of each House in the Legislature, at least many of you, by the same means but now mentioned, and by reason of your Dwelling in the several parts of the Land, have a very happy Advantage to know, observe, nominate and elect such this Day, as are faithful. You are, or may be acquainted with their Persons, Principles, Capacities and Inclinations, with their disinterested View of the publick Good. And we assure ourselves, nothing will influence you, to wink at any thing unbecoming, to open your Eyes on the dis-qualified, much less to fix them on such, or shut them against the eminent and approved. Many things, in particular, your own superior Powers and Skill, can suggest, which may move to a most exact and careful Discharge of your important Trust. But because your Desire hath commanded some more close Application of my Thoughts of late to this Subject, I shall now take the liberty, humbly, and with great

Deference,

Deference, to remind you of some near Considerations which may unite with the Current of your publick Thoughts this Day. The Royal Charter and *Trust*, with the good *Laws* of the Land, still subsisting, very much require, and urge your following the good Resolution which this *Text* exhibits. So doth the Royal Commission, Example and Expectation; to which we cannot but add the earnest Desire, & great Expectation of this good and loyal People. For what Province, subject to the *British* Crown, more values the Royal Family and Succession, or more constantly and heartily prays for the King? to which our wise and good Governours have not failed to bear their honourable and faithful Testimony. This good People, I say, have their Eyes upon their Rulers, especially on Those, whom they have chosen to represent them, on this great Occasion, to act their Power, that they faithfully perform this weighty Trust. And here, particularly, it should be considered of how great Importance a Seat in *His Majesty's Council*, in this Province, is: For the Council being a Branch, an eminent Branch of the *Legislature*; partaking, as it were, of the King and People, in whom both meet and unite, moderating matters between them, renders them very considerable and important. They have a proportionable interest in framing Laws, passing Acts and Orders, and their Concern is great

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in filling up civil Offices of every kind ; particularly, Judges and Justices, the Offices for Probate of Wills, and settlement of Intestate Estates, being of their Approbation ; and together with the Governour, finally subject to their Decision ; the Oversight of our Colleges partly under their Care ; the advising on Emergencies of Government, specially during this Court's Recess, when oft times but a few of this Order can be present ; the Hand they have also in disposing of the publick Treasure, &c. These things, singly, how much more together, may be supposed to give a vast Weight to this Order. And when to all these, we add the Consideration, that the *Royal Charter* has very much left it with the People of the Land, to choose out the most accomplished and faithful, (which certainly argues very great Wisdom and Goodness in the King) these things, which, I doubt, I have very imperfectly express'd, will give new Force and Conduct, for the performance of your Trust, that you may have and exercise a becoming Care in it. And we cannot but expect the better Issue, since not only the Number of *Electors* do daily increase, but we have also a continual growth of *Families* of Distinction, Education and Substance ; which yield an increase of Candidates for the Council Board, as well as for all other Offices. Nor can we forget here the Difficulties of the Times and publick Affairs ; the mention

## An Election Sermon.

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mention whereof is sufficient for me. Unto all which I would add, We may well remind ourselves of the original Purchasers, Planters and Magistrates of this Country, who made this Rule of King *David's* their own ; therein giving the best Example to all their Post-  
erity. For by this means they laid the Foundation of that Growth and Perfection unto which, at present, we are arrived. And if so, we can't think any other, but that our full Maturity must arise from the same essential Principles, which hitherto have preserv'd and ripen'd us.

If I do not mistake, we are now, in the Affairs of this *Day*, entring on the *second Century* of chusing our Magistrates, within this Territory of the ancient *Massachusetts*. And therefore, on this Occasion, to call to mind our Fathers *publick Spirit*, and the good Success of it, is a proper Reverence for their Persons, Principles and Proceedings : and the just Improvement we are to make of it, is our strict Imitation of them. This is due to their Patent, Purchase, Piety and Prayers, and the alone fit Discharge of that Trust thereby committed to each succeeding Generation. What we have, we should account the purchase of their Money, yea, of their very Lives; Water'd with their Tears ; Sanctified by their extraordinary Virtue, Example and Prayers to God ; transmitted by their solemn Charge

to their Children; enrich'd & sealed with their Toil and Blood, which was shed by the inhospitable and merciless Heathen: wherefore we should be as careful and tender of our selves and Successors, as they were.

But to be more particular,

Your EXCELLENCE hath drawn the Eyes of this People upon you, in your many Declarations and Resolutions, most publickly made, on behalf of Vertue and Religion. You very well know the great and growing degeneracy of this Land, and will therefore permit us to expect a happy Reformation in the suppression of all Vice, and encouragement of Vertue and good Men.

And as we thank God for the good Example, you long since gave, in your Person and Family, and in our Churches, of which, you are so happy, as to be a very Honourable Member, by Birth, Baptism and Choice; so we hope it will have a great and becoming Influence on all about you, and whom you employ: especially while you are careful to continue and brighten your good Example, it may, more particularly, have an happy Influence on our Families, and on those of principal Figure, to provoke and prevail with them to Consecrate themselves to the Lord, and their Houses to be *Bethels*: an emulation

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of you, in which, we trust, will very much please you, as we are sure, it will greatly Honour you. And then besides, as Your EXCELLENCE, is advanced to the chief Seat of Honour and Dignity among your Brethren, and have either *alone*, or in Conjunction with your *Honourable Council*, a Power, to dispose of many Offices, of very great Consequence to this People; such as *Civil* and *Military Posts*; we trust you will never empower or employ any in these Offices, who evidently fight against God and Religion, or are slack in their own Principles and Lives: but will ever remember and maintain the Resolution of King *David*, in the latter part of the Verse, where our *Text* lies, and which exactly suits to my purpose, *He that walketh in a perfect way, he shall serve me*, that is to say, in some Station and Service of Honour, which the original Word designs.

And now, as for the *Honourable Persons* who may this Day be elected: The Description, which has already been given, sufficiently shews, what our Expectation from them must be, namely, That they faithfully discharge all the Duties of their Office; especially, considering of how vast Importance it is, of which we have heard before, and by how much more critical the Times, and Affairs of the Province are, or may be.

In a word, There is very great need of Wisdom, Zeal, Steadiness and Courage, in the whole Government at this Day; considering the great Decays, into which Religion, I do not mean, that of a Party, (for true Religion despairs such limits, the Name and Thing) but *Vital* and *Catholick* Religion; the deep Decays into which that is fallen and falling.

And here suffer me, with a becoming Humility, to put you in mind, That the *Pastors* of our Churches need much Countenance; it may be more still, and more effectual measures, for their Support, that such Parishes, which, to say the best of them, have neglected the Instruction and Resolve issued by this Court, a few Years since, may find the Legislature was as sincere and fixed *fully* to perform and effect that just and necessary Design and Work, if that more mild and gentle Method did not take the desired Effect. Again, it is evident, that Numbers among us will carry off the *Excise* laid on a single Gallon of Strong Liquor with one Draught; the Conclusion therefore is open, That if *Intemperance* must be reformed, (and all agree that it is necessary) it should be clog'd with Penalties and Difficulties which equal or exceed the strength of the vicious Appetite; and that the *Excess* should strictly be observed,

observed, and punish'd by all proper Officers. Once more, Pride, with other rising fashionable Lusts, Swearing, Cursing, Sabbath-breaking, Idleness, Lasciviousness, Covetousness and Prodigality, should be treated with great Severity; but especially I must observe, on behalf of God Almighty, that, while we set a very great Value on our own Name, and wou'd recover vast Damages for the Injuries done to it, we ought not, in *common Decency*, to set *His* at a lower rate, permitting the vilest Breath to fulfil it, almost unpunish'd. And now this would carry on the Address to all the civil Officers of the Land, that they be faithful; otherwise our good Laws will fail of Execution, and certainly sap the Foundations of Virtue, Religion, and the Government. Nor will it be less fatal if any Persons are promoted to Office, merely for the sake of their Family, Relations, Acquaintance, Education and Estate, or indeed for any other Reason, beside their Fidelity.

I might, in the next place, speak to all the People in the Land, could I reach them; but this being practicable only by the Honourable their *Rulers*, and especially their *Representatives*, I would only say, It is hoped your Honours will ever Influence your Principals to elect such as have been described, into the several Offices proper to the Affairs of your Towns, Districts and Courts; and  
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by your own good Principles and Practices, especially your Conduct and Faithfulness this Day, draw their Eyes upon you. For the neglect of making a due Choice in our several Societies, gradually will bring on great Corruption, and in the end it may be, Confusion and a Dissolution.

And now before I conclude, there is an Application of this Subject, so naturally arising from all I have said, to the Youth of the Land, and of such Importance, that I may by no means be allowed to omit it. For nothing can be more suitable, than, on this Occasion, to put you in mind of your excellent Parents and Progenitors; that, like them, you may be faithful to God, to Religion, to your Country and Families: but mine Eyes particularly are upon such, whose temporal Circumstances, Descent and Education, open a prospect of their being called to publick Service. It would therefore be very happy indeed, if the young People among us, especially the Gentry, would seriously consider this matter, and endeavour every way to conform themselves, to the Temper and Life here described: not presuming to expect any Countenance or Promotion without it; but with it you may stand fairly among the Candidates for Authority. Wherefore, be ambitious of serving God in your Generation, and being best qualified for it. This will render your

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Persons honourable and lovely, your Advancement universally acceptable, and your Administration, just and easy. But more especially should Those regard this Advice, whose Predecessors or Ancestors have been thus publickly honoured, that you may rise up in your Fathers stead, and, if it may be, with superior Accomplishments. So the Eyes of the People shall feed upon you. And as a prevailing Motive hereto, consider Degeneracy and Corruption in the Youth procures and portends nothing but Disgrace to their Families and the Land. For if the Vicious and Un-qualified should desire, and have the Face to ask, or seek, and be permitted to sustain publick Offices, it would secretly spread, and anon become common : from all which the utter Dissolution of Manners must ensue. Therefore it is highly incumbent on their Parents, Guardians and Instructors, very watchfully to observe them, that they may discover their Principles, Spirit, Apperites, Designs, Diversions and Company ; forming them for future Service, unto which the Honour, Virtue, Safety and Prosperity, of their Houses, as well as the publick Weal, are natural and powerful Inducements. Let the Royal Preacher's Exhortation to the Youth, with all his and its attending Circumstances, be Ingraven on the Hearts of your Children, and be very legible in their Universal Life.

I come now to observe, That agreeably to the usual Form of the Discourses of the Day, I should have applied my self to the Reverend, the *Ministers of the blessed Gospel of GOD our Saviour*; intreating the Elder as Fathers, and the Younger as Brethren; but, as I conceive, I am happily prevented by the Sermon to the *Clergy of late Years*, following the Day after this Solemnity; performed by such as are every way my *Fathers*. But that I might not assume too much to my self, and abruptly omit all Notice of so excellent a Body, as the Pastors in this Land are: I would humbly take the liberty to remind them of a few *Texts*, which turn on the important *Term* of our Text, and are of as great Note and Consequence in their Character, as in the *Magistrates*. For by our high and holy Office we are *Stewards of the Mysteries of God, and of Christ*, the Mysteries of the Gospel. Now of such it is required, that a *Man be found faithful*. We trust he hath counted us faithful, therefore hath he put us into the Ministry. Who then is a *Faithful and Wise Servant*, whom his Lord hath made Ruler over his Household, to give them their Meat in due season; *Blessed* is that Servant, whom his Lord when he cometh shall find so doing. Verily I say unto you, He shall make him Ruler over all his Goods. Hear we then the Voice of the great Shepherd, Be thou *faithful unto Death*, and I will give thee a Crown.

## An Election Sermon.

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*Crown of Life. He that hath an Ear to hear, let him Hear what the Spirit saith unto the Churches.*

To close all, and resume the great design of this Discourse, we the Lord's Ministers, the Pastors of the Churches, under your civil Jurisdiction, are equally concerned, in our private and publick Capacity, with any of the Land in the common Prosperity. We therefore come together, on such Occasions as this, to bear our publick Testimony to the faithful and acceptable Words, that are spoken, by any of our Order, whom you are pleased *Annually* to invite, to lay the sacred Councils before you. We come with our best Wishes, and most hearty Prayers, thereby commanding your Honourable Persons, Offices and Administrations, to the great & good God. We do therefore now most sincerely wish you a Blessing out of this House of the Lord ; where you used to be Bleſ'd. We pray God may be with you, *this* and all succeeding Sessions ; and *this* Day peculiarly, giving you Wisdom and Fidelity, Union, Unanimity and Success : — That he will graciously preserve your Persons, Families, and the Cities of your People, while you are absent from them ; and render your Return and Journeying homeward, your Tabernacles, and more especially the Churches of our God, prosperous : — That this may be the happy

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beginning of a second Century of Elections, and that the best of Blessings may now, and ever, descend, and rest on the *British Empire*, and on the KING. And now with whose Words, and among all his, with which more suitable, can I shut up all, than those of this admirable good King, who gave them in our *Text*; May you therefore with him, always have your Eyes on the faithful in the Land; And when you have served your Generation according to the Will of God, and fall asleep, have an open Entrance ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, where you shall stand and Minister before him for ever. Which God grant of his Infinite Grace, through our blessed Redeemer, unto whom, that is, unto the Father and Son, with the Holy Ghost, be ascribed all Honour and Glory, World without End. **AMEN.**

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